of the right way, as Dauid by his lust, Paule by blinde zeale, Mary Magdalene by lewde concupiſence, and this Iaylor by crueltie & blindneſſe, yet, as many as pertaine to Gods election, haue the times and meanes of their conuerſion appointed, and they, at that calling, obey, (as we ſee here this Iaylor doth) though before oftentimes they haue refuſed.

Here we ſee the great mercy of the Lord: which calleth all ſortes of men, which deſpiſeth no Office, nor the vileſt callings: which refuſeth not to thinke vppon the greateſt ſinners in the middeſt of all their blindnes, but vſeth louing and fit meanes to call ſinners to repentaunce. As, according to the qualitie, greatneſſe and continuance of any ſinne, ſo wee ſee his motions to repentance fitted for them. Dauid had not long beene forgetfull, neither remained any great time in the ſincke of his ſinne: therefore the voice of the Lord in a ſimple man wrought a ſorrow and repentance in him. Peter had not long continued in his Apoſtaſie, hee was brought vnto that forgetfulnes of his good maſter, and duetie, by the frailenes & feare that was in his fleſh and bloud, and not by any malice or wilfull contempt, therefore the voice of a Cocke was ſufficient to awaken him, to make him ſee the foulenes of his ſinne, and to lament his weakenes with bit-

Δεσμοφύλαξ.

THE IAYLORS Conuerſion.

Wherein is liuely repreſented, the true Image of a Soule rightlye touched, and conuerted by the ſpirit of God.

The waightie circumſtances of which ſupernaturall worke, for the ſweete amplifications, and fit applications to the preſent time, are now ſet downe for the comfort of the ſtrong, and confirmation of the weake.

By Hugh Dowriche *Batch. of Diuinitie.*

The Lord maketh poore, and maketh riche: bringeth low, and exalteth. 1. Samu. 2. 7.

Beiold now, for I, I am he, and there is no gods with me: I kill, & giue life: I wound, and make whole: neither is there any that can deliuer out of my hand. Deu. 32, 39.

LONDON,
Printed by Iohn Windet, dwelling at Pauls Wharfe, at the ſigne of the Croſſe Keyes, and are there to be ſolde. 596.

BIBLIOTHECA BODLEIANA
DOMINUS
ILLUMINATIO
MEA

To the Worshipfull, and *my approued good Friende:* Valentine Knightly Esquire, long prosperitie, and peace of conscience in Christ.

BLessed is hee (sayth Dauid) whose wickednesse is forgiuen and whose sinne is couered, &c. Here is one Medicine for two maladies: here is one salue that heales two sores. Sinne is the testie botch that may not be touched. All are infected with this plague: but heere is the difference, some see it not at al, some see it too much, some feele it, & feare it, some neither feare it, nor feele it. In some negligent blindnesse, and securitie breeds contempt of imminent perill; in some, the

view of great daunger accompanied with feare without faith, commits them to the dangerous downefall of a deadly deſperation. The one ſeeth not his ſinne, & therfore ſeeketh no remedie; the other ouerwhelmed with ſinne, findeth not the meanes to applie the remedie. Heere is both the remedie and the application. Ther is a meane betwene theſe extremes: This meane is, to ſee our ſinne, our nakednes, our wickednes, but ſo, as we alwaies haue one eye on our ſelues and our ſin, the other, on Chriſt and his merits. If we ſee our ſins in themſelues, they exceede in number the ſands of the Sea, in greatneſſe, the compaſſe of the whole world. If we then goe about to match them, with our owne power, ſtrength, or merites, how infinitly ſhall we bee ouerwhelmed in this compariſon? But if we, leauing our ſelues, fly to the power of God, by which he can; and his mercie in Ieſus Chriſt, by which he will deliuer vs from this infecting plague; we ſhall preſently ſee, both ſin, hell, and Sathan to conſume as ſmoke, before the preſence of our God. Sin is the plague, ſinne is the ſore: The medicine is,

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the mercy of God, thorough Iesus Christ in whome, and by whome, our sinnes are forgiuen. This mercie is apprehended by faith, and faith is the gift of God. Therefore, when we haue cast vp all our reckoning, we shall find, that all our righteousnes, and all our merites, (in respect of perfection, to merite saluation) are nothing else but the righteousnes and merites of Christ, imputed to vs by the mercie of God, by which our sinnes are pardoned. And therefore with Saint Paule euerie man, to his owne Conscience, may rightly say, *What hast thou, which thou hast not receiued?* Yet, to this mercie there is tyed a blessing, and a curse, to shewe the difference betweene the reprobate, and the childern of God. They, which by mercy, attaine this mercy, are truely called blessed; They which for want of mercie, are depriued of this mercy, are iustly accursed. But can there bee in one, and one so certaine and immutable cause, such, and such diuers effects? Can mercy be found without mercy? Can light be seene without light? Can fire be felt without heate? What more contrarie the one to the o-

ther, then glorie, & confusion? Yet one, and the selfe same fire, makes golde more glorious, which vtterly consumes wood, straw, and stubble. What is more contrarie then hard, and soft? yet one and the selfe same sunne doth harden the dirte, and mollifieth the waxe. These contrarie effects proceede not from any contrarietie that is found in the pure and simple essence either of Sunne or fire, but from the diuersitie which lyeth hid in the nature of the subiects, on which they work. The mercy of God, being still one and the same, is offered to al without respect, (as the Sunne shines and the raine fals, as well on the vniust as the iust) but all receiue it not. The wicked see it, but despise it, and make a iest of it, till by the iust iudgement of God they perish in theyr wickednesse, as did Pharao, Iudas, and the wicked sonnes of Elie, &c. The elect, being moued by the spirit of God, do see, lament, and repent their sinnes, and so by mercy obtaine pardon. So that, though both the elect and the reprobate are both like happie, in that mercy is offered to both alike, yet because the wicked refuse

it,

it, they are iuſtly accurſed; and the other that receiue, and take hold of it, are here accounted happie and bleſſed. And yet not bleſſed in reſpect of any work or worthineſſe in themſelues, but that, by the merits of Chriſt, (which they apprehend by faith) they are by mercy and imputation, made worthy of this bleſsing. This then is the golden meane, that makes the godly bleſſed to beholde their ſinnes by faith in Chriſt; and not as the reprobate, either, not to ſee them at all, or, without faith to behold them. Of this meane, Dauid himſelfe tooke happie hold-faſt. For now, conducted by mercie, and faith, we ſee, how luſtely hee leapes out from the hote-houſe of deſperate temptations in which it ſeemes (at the making of this Pſalme) he was deepely plunged, by the terror of a guiltie conſcience, touched by the hand of God, for the ſinne which he had committed with Barſheba. The extremity of his paſsions and the vehemencie of his conflicts, are deſcribed in the 3. and 4. verſes of this Pſalme. Now this is not Dauids caſe alone; but it is certaine, that all the children of God, that are elec-

ted in his eternall purpoſe, in their times appointed, ſhal heare the like calling and taſt of the like mercy. For manifeſtation of the which, wee may ſee an example of the ſame mercy, which the Lord ſhewed vnto a ſimple and ſinfull man, the common Iailor of Phillippy; of whō in the 16. of the Acts ther is an honorable memorie left to al poſterity. K. Dauid, & this Iaylor, were both ſinners; both of them acknowledged the hand of God heauie vpon thē for their ſinnes; the one, called to repentance by the voice of a man; the other, ſhaken from his drowſineſſe, by the terror of an Earthquake; both felt comfort in their miſeries, by the mercy of GOD, which kept them from deſperation. The rarenes of which example, the great mercy of God; and the ſingular inſtructions that riſe, to the profit of ſuch as deepely waigh the whole action; beſides the earneſt deſire of ſome, whoſe requeſt I could not denie; haue drawne me now, to ſet downe certaine notes, and conſiderations touching the ſingular working of the ſpirit of God in this man, vttered long ſithence vpon occaſion; which I haue ter-

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med, *The Iaylors Conuersion.*

This being the first thing of mine, that euer past the presse; I thought to make bold, to Dedicate it, to the first friend, that euer was truely possessed of my hart. The first fruits were stil most accepted & desired of the Lord; The first childe, by nature, is best beloued of the father: The first faith is euer most firme, most deare and sweete to the possessor: My first faithfull affection, hath inforced me, to offer these simple first fruites, to you that had the gift of my first faith. Which affection you first wonne by curtesie, & after confirmed it by desert; which, being planted young, hath now growne to be olde: being begun long sithence, hath continued to this present, inuiolable; and as the greene bayes, (whome no tempest can blast) euer flourishing; & (so I hope) shal continue so long, as life shal giue leaue to loue. If I could as easily bestow on you, a great part of the world, as I doe willingly giue you this smal portiõ of words, thogh you bee great already, yet would I make you greater: But seing words for want of welth, must shewe my will, consider in

these words, not the words, but the working of the spirit of God. And I dare presume to say, that if you can imitate rightly this one example, these words in short time, though you bee good already, yet shall they make you better.

The Lord, that hath giuen you a great portion of faith, & hath bestowed on you great worldly blessings of wisedome and welth, increase this faith, & so dayly multiplie these blessings vpon you, that you may go forward, frō faith to faith, from vertue to vertue, from life to life, till in the day of the Lord, your imperfections being made perfect, you may receiue the Crowne of immortall glorie, prepared for such as loue the Lord vnfainedly. Honiton in Deuon, this 30. daye of Iune. Ano 9 6.

Your louing friend.

Hugh Dowriche.

VAine floting blaſtes of worldly bliſſe, that neuer ſtay,
ARe ſmoke-like, mounting ſpied, but quickly quite decay.
LIke Vewes of fawning ſhades, that plant alluring baytes,
EXre fully come, their farwell ſhewes, their hid deceytes.
NO truſt, in truſtleſſe traſh, no faith in friendly ſhewes,
TRuth quaſies in Hectik fits, whilſt falſhoode greenely growes.
YEa, maſking Viſars fraude, great grace, in graceleſſe findes,
NO place, for naked truth, No time, for fraudleſſe mindes,
ESteemed Vice ſoores high, on gales of witleſſe windes.

KNocke VViſedome while ſhe faint, on rocke of flintie hart,
NO anſwere, but, I will not come, you may depart.
IF ſupreame Voice, to Conſcience call, to counte for ſinne,
GReene Figleaues, grace defects, as ſinne had neuer binne.
HYgh Cedars ſtoutly Vaunt, that fruitleſſe harueſt yeelde,
THe VOlgo, bright, yet good, for neither fiſh nor ſeelde.
LEt not falſe Suſis ſprings, finde poores in Corkie hart,
YEelde not to looſe the truth, though clad in careſull ſmart,
EStabliſh Vertues throne, And ſay to ſinne, depart.

To the friendly Reader.

THere is dayly preaching, and daily printing of good Sermõs, and good Bookes, and yet there is little profiting, and little amendment seene to follow, either in words or workes. We haue had precept vpon precept, Sermon vpon Sermon; in euery corner, here a little, and there a little, and yet

Esay. 8 13. Esay. 19. 18. Egypt cannot speake the language of Canaã. *Some professors cannot see what is belonging to their profession, & liue there after.* The

Esay. 27. 5. Ierem. 7. 11 Vineyeard yeeldeth but briers & thornes. *The companie of vaine, Papisticall, Libertine, and Machiauelian professors, are become cõpanions to theeues, they are euen found to be the den and the sinke of lothsome hypocrisie; which the eye of Christ viewed, his heart lothed, his whip purged. The swordsedge is rebated to them, it cannot* Pearce: the shaft is shot in vaine, it cannot sticke. *The force of*

the

the Gospell, is become now so weake, it cannot moue them. The bellowes are burnt, the
ledde is consumed in the fire, the founder hath melted in vaine. Ieiem 6 29
The preachers haue lost their labours, and the Printers haue spent their care, their time, their strength in nothing, for The wicked yet still wrestle
against God, like wild Buls tumbling in a Ierem. 1. 20.
net: *yea, they haue made a new couenant with death, and with hell: they haue clapped hands vpon a new bargaine. As Sathan told Eua she should not die, so our lying fancies haue told vs, that,* No plague shall come neere vs. *Long*
peace and wealth hath brought vs to wanton 1. Cor. 4.
Babels estate: we are a virgine not to be oppressed by any; we are tender and delicate, the mistresse of felicitie; we are a Lady of kingdomes, with a perelesse prosperitie, in the middest of Esay. 47. 1.
our neighbours miseries, wee neuer feared of our owne calamities, our necke is framed of yron sinewes, it cannot bow; our browes are ouer-plated with brasse, they cannot blush. The Esay: 48. 4.
trumpe hath blowen, yet can hee not bring againe them that Were lost in the land of
Assiria: *Though the preachers with their Cornets haue seuen and seuen times compassed Iericho, yet the cursed wals fal not; though the*

voice, the crie, and the force of the Gospell, of signes and wonders haue beene heard and felt in euery corner, yet the weedes ouertoppe the Corne: the soule lost in the sincke of error and land of transgression, returnes not againe: the Papists deceiued by the full fleshpots of Egypt are not yet reclaimed; the Atheists, Brownists, Anabaptists, Libertines, and carnall, careless, and dissolute professors, that are for their sinne suffered to be led into heresies, are not yet contented to ioyne in one godly vnitie to worship and serue the Lord in the mount of Ierusalem, the vision of peace. We doe not yet see that blessed time, when Ephraim shall beare no euill will to Iuda; nor Iuda vexe Ephraim, when preachers shall not wrangle for trifels and bee deuided one from an other, but all ioyne together to flie vpon the shoulders of the Philistins the common enemies of the Gospell. All our preaching cannot draw on that happie time, when, Iuda and Israel, shall walke both together, *When all preachers and professors that now hate, backbite, and slaunder one an other shall so ioyne hands and hearts together, that neither of thē walke or continue any longer in the hardnesse of their froward harts. It was a certaine signe of Gods heauie plague against*

Iuda

Iuda, and a ſure token that their deſtruction was at hand, when the peoples eares began to be Vncircumciſed, when they could not patiently harken to the truth; and when the word was to thē as a reproch, & that they could not delighte in it. *If the ſame tokens may be now any way á ſigne to England of her deſtruction, as it was to Ieruſalem, then may Englands Muſicke, be well turned into Iudahes mourning, and ſay,* Woe bee vnto me, Woe is me now, *My heart, my health, my hope, my helpe and all is gon from me. It were a lamentable thing, that our wilfull and wicked ſinnes, (dayly crying for vengeance to fall vpon vs, from the ſeate of God,) our couetouſneſſe, vſurie, drunkennesſe, whordome, blaſphemie, periurie; contentions, pride, enuie, & diſobedience, ſhould giue our Corne to be meate for our enemies, and the fruite of our labours, to refreſh ſtrangers, while we our ſelues famiſh: yet thus it hath beene in time, and thus it may bee againe.*

Some thinke there be too many Books, too many Sermons, too much preaching, too much Printing: and I thinke there is too little of euerie ſort. There is no fault found with too much eaſe, too much pleaſure, too much negligence,

too much wantonnesse in behauiour, too much pride in apparell, too much loue to imitate new Apish toyes and strange fashions: we are neuer cloyed with these, come as thicke as they can, but the poore dispised word sounds too oft, & comes too thicke vpon vs. O sinne, O Sathan. Papisticall enuie saith, euery boye is become a preacher: euerie foole is become a writer. Iosua enviously murmureth against Eldad and Medad, for prophecying in the Tent: The Disciples of Iohn, enuied at Christ for working of Miracles, but I say with meeke Moyses, I would all the people of God did prophecie, I woulde all were learned, I would all were preachers, I would all were so perfectly taught of God, that euery man were able to preach to himselfe, to teach and instruct himselfe and his charge in all things, that wee might indeede neede lesse preaching, and lesse writing.

Num. 11. 28
Mark 9. 38.
Luke. 9. 48
Iohn. 3. 26.

Some woulde haue no Bookes written, but such onely as did wade into the depth of Diuinitie, and contained the marrow, and quintessence of learning; such as did profoundly handle deepe points, & suttle quiddities of Diuine or Phylosophicall controuersies; and such as in a manner shoulde speake that which was neuer spoken before.

This

This is the verie pollicie of Sathan, to take from the ſimple people, their greateſt comfort, (next vnto preaching) that they enioy; which is, the reading or hearing, at leaſure times ſome plaine expoſition or familiar Sermon, penned to their capacitie, wherin many and many take great and ſingular comfort, delight and profit. Many there be, that for age, troubles and other occaſions, cannot often come to heare Sermons, where and when they would, which hauing at home ſome good Booke, ſupplies often times the want of a better meanes, to bring them to the knowledge, and loue of God.

I ſpeake not this to patroniſe any lewd, wanton or fooliſh Pamphlets, which tend not to edification, but rather to deſtruction; neither yet to prefer or compare reading, or writing with preaching, which is the bleſſed, and ordinarie meanes of our ſaluation, but onely to crop the bloſſomes of their proud Enuie, that deſpiſe their weake brothers gifts, in reſpect of their own ſurmiſed perfections: & which think, that ſome profit may not redound to the ſimple, by the moſt ſimple gift, that euer was beſtowed of God vpon the moſt ſimple man.

I deteſt the fantaſtical humor of them that write or publiſh any booke, to hunt for any priuate

uate praise, glorie, or profit to themselues, and not with a single, and simple intent to seeke onely the glorie of God, the furderance of the Gospell; and the knowledge, comfort and saluation of Gods childrē, & the weake brethren. With this intent and no other, (as he knowes that knowes my hart) I haue perswaded my self to suffer these plaine & Countrie notes, to subiect themselues to the curious eyes, to the sharpe conceites, and the quicke iudgements of the learned Readers of this age, not intended or adorned for the learned, but onely vowed and plotted in the lowest kinde, for the capacitie of the simple and ignorant.

It may bee that I haue studied more, to bee plaine, briefe and perspicuous, then some haue to flie aloft in the mistie cloudes of rolling eloquence; be cause I seeke the edification of the simple, not the praise of my selfe.

If I should vauntingly flie so high, as the wings of fancie would carrie but a meane Schollers reache, I might neither in dutie doe that I should; nor in conscience, performe that which I would.

Let the Iaylors and keepers of Prisons in these daies, accounte this example the chiefe flower in their garland, that there hath beene

so

ſo honeſt a man, an vndoubted childe of God found in their Corporation: of whome, I would they would all learne, to be more mercifull and courteous to their poore brethren that are in bands, to conſider the cauſe of their impriſonment: not to hepe miſerie vpon miſerie, but in their punishments to ſee the anger of God againſt their owne ſinnes: to bee ſorrie for them that are in Captiuitie, to thanke God for their owne freedome: not to inſult ouer them, whom God hath caſt downe, but in a charitable mind to comfort them that are in heauineſſe, and relieue the wants of the poore and needie, to their powers. So God (with this Iaylor) ſhall bleſſe them with the true knowledge of their ſaluation, and the ioyfull ſpirite of regeneration: So ſhall the Lord comfort them in their diſtreſſe, and deliuer them from the priſon and punishmẽt which their ſins haue deſerued. This is the wourſt I wiſh thẽ, this the Lord graunt them. And ſo I commit thee, gentle Reader, to Gods mercifull protection. From Honiton in Deuon this 30. day of Iune. 1596.

Thine in the Lord,

Hugh Dowriche.

Verſes written by a Gentlewoman, vpon The Iaylors Conuerſion.

THe man is bleſt which can indure,
Whoſe hart doth neuer ſlide,
When for his ſinne, with fierie ſcourge,
His patience ſhal be tride.
No daunting feare can once attainte,
The conſcience that is cleare:
The wicked waile that haue no faith,
When dangers doe appeare.
The rod that doth correct our life,
And ſinfull waies reproue,
Is ſaid, to be a certaine ſigne,
Of Gods eternall loue.
No tempting tryall from the Lord,
No griefe or dire annoye,
Can ſeuer once the faithfull hart,
From Chriſt, his onely ioye.
Though ſinfull fleſh doe oft rebell,
And fancie file our fail,

Yet

Yet happie man, that can returne,
When God beginnes to call.
Though God permit his chosen flocke,
Sometimes to walke astraie:
Yet sets he both the times and meanes,
To wayne them from their waie.
How long did Paule, with cruell hart,
The Church of Christ molest?
Till called home to see the truth,
His blindnesse did detest.
How cruell was this Iaylors hart,
To vex the poore elect?
Till trembling earth by mightie power,
His madnesse did detect.
The God, that makes the haughtie hils,
And Libans Cedars shake
When he shall take his cause in hand,
Will make the prowdest quake.
To comfort his, that be in neede,
The Lord is alwaies prest,
And all that haps to his elect,
Is alwaies for the best.
Which in this picture here is seene,
By that, which shall insew,
Lord graunt vs grace, when he doth call,
To frame our liues anew.

A. D.

Ad Authorem, amicum *ſuum, vt plura det.*

PErge, mi: quidnam titubas eundo?
Hic labor certè, hoc opus eſt, Catenas
Nocte ſub nigra, miſerè Recluſis
Rumpere *tetras.*

Siue diuinas, Calamo, *loquelas*
Pingis, aut ſacrum κοσμον Ore *pandis:*
Pingis & pandis veneranda, pulchrè,
Dogmata Iouæ.

Hinc, & hinc, laudes (mihi crede) celſæ
Te manent: Sedes manet ampla: vtrinq;
Digna præclaris, (quid enim recuſas?)
Præmia factis.

Plura des nobis igitur, Iehouæ
Seruiens, nobis, patriæ, tibiq;
Et mihi: Da, quos voluiſſe dixti
Dare, libellos.

Diuite

Diuites (Dowrich *per-amice*) Dotes
Si tui cunctis animi paterent,
(Pluribus notæ:) At taceo tacendi
Nomen Amici. Aposiopesis

Ergo, mi: nunquam titubes eundo:
Hic labor certé, hoc opus est, Cateruas
Quas Catenatas *tenet atra nigri*
Ianua Ditis,
Soluere vinclis.

Quo pede cœpisti, sic benè semper eas.

Per *Guilielmum Palfræium*, Geñer. Lincolnienſis Hoſpitij Socium.

Ad Carcerum Custodes.

S. P.

Δεσμοφύλαξ, Terræ motu concussus, ad vnum,
Et verum motus, vertitur inde, Deum:
Quid facis, O Sæuo, stringens tua viscera ferro?
Sola Salus Animæ, quæritur vna tuæ.
Heu cohibete manus, Custodes Carceris omnes,
Mittite sub Christi, colla superba Iugum.
Paule, Comesq; Sila, Captiui corpora; nullas
Fregistis, Domino sed referante, fores.
Ille aperit vobis, Neoportæ Ianitor aulæ,
ξυλοπάγες, ac Fletus, λευκολίονς; vias,
Et soluit duris, religatos crura, cathenis,
Ad Christum vt properent Liberiore pede.
Discite ab hoc Omnes exemplo, vera vereri
Numina, θυραν ὑμὶν τὴν ἀνέωγε, Δορὶς.

τὸ χῆρ.

THE IAYLORS Conuersion.

The Argument.

PAule and Silas were by the spirite of God, sent into Macedonia, and passing through many places of the Countrie, came vnto the chiefe Cittie called Phillippie. Where preaching the word, they found a fortune-telling Deuill, which had long time abused the simple people. Paul not able to beare with this deceite of Sathan, by the word of the Lord expels him. Hereof rose a grieuous persecution against the word. The worst part was the greatest. They preuailed. Paul and Silas were whipt, and cast into prison. They praied, and the Lord heard them: and sent an Earthquake. The Iaylor would haue killed himself, but Paul staies him. The Iaylors eyes are opened, he humbleth him

selfe; he seekes the way to be saued, he obtaineth it for himselfe and his whole familie. &c.

The Text.

Actes. 16. 30.

And he brought them out, and said, Syrs, what must I doe, to be saued?

IN this verse is expressed onely, a question demaunded, by the Iaylor. In which question these fiue circumstances are to be considered. First, The person that doeth demaunde it. Secondly, Of whome he demandeth it. Thirdly, What the question is which is demaunded. Fourthly, What it was which brought this man to this godly care, to demaund this question. And lastly, the time when he fell to this consideration what hee ought to doe to be saued.

For the first. In the person that doth demaunde the question, these three things are to be considered. First, his Office. Secondly his Charge. Thirdly his sodden Alteration. By Office hee was the common Iaylor: which, though it be an Office necessarie, yet commonly

commonly, I know not how it falleth out, they continue not long honest men that haue it; but, for the most part, are of nature cruell, hard-harted, and oftentimes blinde and farre from the knowledge of the truth, as this man was.

The Lord doth not giue vnto euerie man one order and kinde of life, but hath by a maruailous wisedome, disposed men, into seuerall callings, as they may best serue for the performance of seuerall duties, which are either for order, pollicie, regiment, or the glory of God established in the Church. And therefore euerie man is to consider of his calling, and place whereunto hee is appointed, to acknowledge it to bee the ordinance of the Lord, to content himselfe with it, as with a thing deliuered vnto him from the Lorde, to frame himselfe so in it, as hee may onely seeke the glorie of God, and not his owne pleasure, profit, or glorie, &c. Application. Doctrine.

Euerie Office which is either commaunded by the worde, or not contrarie to the same, is good, lawfull, and honest, of it selfe in his owne nature: if any Office bee contemptible, odious, or lothsome vnto vs, it is made so, by reason of the wickednesse, crueltie, couetousnesse, and follie of him that doth possesse it. As the Publicanes, the Rent gatherers, or Romaine Baylifes made their Office odious among the Iewes, by *Requi-*

Luk.3.13. *ring more, then that which was appointed vnto them.* The ſouldiers made their calling odious, by doing of violence. *Accuſing innocents falſely for their owne luker, Not being content with their wages*, But robbing, ſtealing and ſpoyling beſides. The Scribes and Phariſies made their profeſsion odious, *By their* Mat.23.23. *horrible and wicked hypocriſie*. The Iaylors make their Office odious, by vnmerciſull abuſing of the poore priſoners, robbing thē by their great fees, ſelling them but a little libertie for a great deale of money; murdering the ſimple by penurie, by pinching them of their allowance, and ordinarie dutie, and ſuch like, &c. Nay, to fal to a higher reckoning, Kinges and Princes haue made their ſeate and Crowne infamous, by their ſinne 1.King.12. 28. and wickedneſſe, as Ieroboam by Idolatrie, Ahab and Ieſabel by couetous oppreſsion, ſheding of innocent bloud, and perſecuting Gods Prophets and truth. Dauid by murder and whordome cauſed the enemies of *The* 2.Kin.21.8 *Lord to blaſpheme*: Noblemen and Gentlemen make their degree odious, by their pride, contempt of the word, wantonneſſe, couetouſnes, whordomes, libertie in ſinning, iniurie, and ſuch like. Iuſtices turne iuſtice into wormwoode, and iudgement into gall, condemning the innocent and iuſtifying the wicked, diſhonouring their calling. Lawyers defame their vocation & the godly and honorable

nourable vse of the law, by taking the patronage of bad matters, by defiling their hands with bribes & their closets with gifts against the poore and helpelesse, being content for gaine to giue counsell with the wicked against the iust, with the mightie against the simple, with the rich, against the poore fatherlesse and widdow, against Law, by Law; against right, by making sower sweete and sweete sower, by altering cases, and making right no right, where it is for their profit, against conscience, hauing no conscience, where commoditie shewes it selfe. Physitions haue made their necessarie and good science odious and infamous among the common people and most men in these daies, by their vntollerable and excessiue couetousnes, by taking such great summes of money for little labour, and oftentimes when to the parties diseased they doe no good at all but rather hurt, without either pietie, pittie or conscience. Protestants and professours of the Gospell, make the glorious word and preaching of Christ to be blasphemed among the Papists, and they hinder many from professing and beleeuing the same, because they walke not wisely toward them that are without: because there is as much whordome, couetousnes, drunkennes, vsurie, periurie, simonie, subtiltie, briberie & iniurie amongst them, as euer was among

Protestants by profession, but Papistes indeede.

the Papists, or can be among the Turkes and infidels; because there is as little faith, as litle regard of promise or word, or lesse then euer was in the time of ignorance. &c. But what shall become of these wicked hypocrites, of these Painted wals, of these stincking Sepulchers, and fruitlesse Figtrees, which defame their callings, abuse their places, pollute their Offices, and dishonor the Lord by their sinfull liues? Surely, they shall leaue a deadly curse vpon their posteritie: the filthie mawes of the hungrie Dogges shall bee thought to be a Sepulcher, worthie and sufficient for such cursed carrions. The Lorde shall plague them by taking from them their sonnes begotten in adulterie, their Offices, their dignities, and the thing they loue best: the Lord shall punish them by rebellion in in their sonnes, in their subiects, and heauie misshappes within their owne houses.

Some of these wicked abusers of their Office and calling, the Lord doth notwithstanding (as we here see) cal home to a consideration of their miserable estate, to the knowledge and sight of their sinnes, to a true humiliation of their proude stomackes, and to an effectuall repentance, because it is certaine and sure, that the wickednesse of man cannot alter the purpose of the Lord. Where we learne, that as God doth suffer his elect for a time to be seduced, and to wander out

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of the right way, as Dauid by his lust, Paule by blinde zeale, Mary Magdalene by lewde concupisence, and this Iaylor by crueltie & blindnesse, yet, as many as pertaine to Gods election, haue the times and meanes of their conuersion appointed, and they, at that calling, obey, (as we see here this Iaylor doth) though before oftentimes they haue refused.

Here we see the great mercy of the Lord: which calleth all sortes of men, which despiseth no Office, nor the vilest callings: which refuseth not to thinke vppon the greatest sinners in the middest of all their blindnes, but vseth louing and fit meanes to call sinners to repentaunce. As, according to the qualitie, greatnesse and continuance of any sinne, so wee see his motions to repentance fitted for them. Dauid had not long beene forgetfull, neither remained any great time in the sincke of his sinne: therefore the voice of the Lord in a simple man wrought a sorrow and repentance in him. Peter had not long continued in his Apostasie, hee was brought vnto that forgetfulnes of his good master, and duetie, by the frailenes & feare that was in his flesh and bloud, and not by any malice or wilfull contempt, therefore the voice of a Cocke was sufficient to awaken him, to make him see the foulenes of his sinne, and to lament his weakenes with bit-

ter teares. But of the contrarie, where the ſinne is ſetled of a long continuance, where the ſinners after admonition haue taken delite in it, haue continued it with mallice, and wilfull contempt, there, the Lord muſt vſe great and mightie motions to remoue them, as Earthquakes, throwing downe ſome tower in Siloe, ſtirring vp great enemies, and ſhewing great and vnuſuall wonders, &c. And yet theſe great motions moue not all, for there are ſome which pertaine to the Lords inheritance, that are conuerted by them, as this Iaylor and many other. But ſuch againe as bee none of this number, but thoſe whome the Lord hath forſaken, and caſt off, cannot be moued nor conuerted by all the ſignes, wonders and Earthquakes that can bee ſhewed: ſuch were the Scribes and Phariſies the maſters of this Iaylor, ſuch was Pharao, ſuch were the ſonnes of Elie, and many in Ieruſalem: ſuch are our great and grounded Papiſts, ſuch are our libertine profeſſors, and fleſhly Goſpellers, ſuch are our Atheiſts and Ieſters in religion, &c.

2. *His Charge.*

It ſeemeth, that his Charge was very grea and that it ſtoode greatly vppon him, to reſtore againe ſuch as he had receiued. It ſhuld appeare that theſe Apoſtles were deliuered vnto him, with ſuch a ſtraite commaundement, that, if he did let them eſcape, his life

ſhould

ſhould go for theirs. For, being now awakened, by the ſuddaine ſhaking of the earth, & ryſing out of his bed at midnight in great feare, and comming vnto the priſon and finding the doores open, and thinking aſſuredly that his priſoners had beene fled, in a deſperate minde, determined rather to kill himſelfe, then to ſtand to the curteſie of that ſentence, which his good maſters the enuious Scribes and Phariſies ſhould pronounce againſt him. Which wicked act, the fearefull and deſperate man had committed in deede, had not Paule by the ſpirit of God in the darke ſeene his intent, and with this ioyfull voice at that inſtant comforted him, *Do thy ſelfe no harme: for we are all here.*

Applicati-on and Doctrine.

Firſt, by his ſtraite Charge which the Scribes and Phariſies gaue for the keeping of theſe Apoſtles, we learne, with what great heate and hateful mallice, the wicked world with the blind potentates thereof doe perſecute the truth, whereſoeuer they ſhall ſee it but once to ſhew it ſelfe, or appeare neuer ſo little, and how loth they are that the meſſengers of this newes ſhould eſcape with life or libertie, when they once come within their fingers. The eſtate of Gods trueth in this world is maruelous and miſerable. For the euerie, murder, whordome, drunkennes, &c, hath alwaies found more friendſhip in it, and hath beene better alowed of then the

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simple truth. There was a theefe and a murderer preferred before Christ himselfe. The illusion of Sathan, and a Deuill that deceaued them, by blinde toyes and telling of fortunes, was a great deale better accepted in this blinde Cittie of Phillippie, then Paule and Silas the true preachers. For wherefore were Paule and Silas cast into prison with so straite a commaundement, after they had beene buffeted and whipt most cruelly before? Surely the holy Ghost layeth downe no other causes but these. First, They preached the truth, and assayed to turne them from their Idolatry & blindnesse. Secondly, They cast out the Deuill that did deceaue them. Where wee learne how vnwilling the world and the wicked are to haue the Deuil cast out of themselues, of their sonnes and daughters, especially if the Deuill bring any kinde of commoditie with him, as this Deuill did. For that was the cause of this commotion, because Paules new doctrine could not agree with their olde Deuill, because they might not follow Paules Religion, and yet still retaine their former profite and commoditie. By which we see, how hard a matter it is to plant the true Religion among the couetous and worldly minded wretches. Wee see now the cause, why the godly in the primatiue church, why the blessed martyrs in Queene Maries daies, were

vexed,

vexed, exiled, whipped, imprisoned, set vpon the rackes, tyed and chained to the stakes and burned: onely for this, because they preached truely the Gospell of Christ which Paule and Silas preached before: because they called them from darkenesse to light, from error to truth, from hell to heauen: because they opened the illusions of the Masse, Purgatorie and other such peeuish fantasies. But here a man might saie, it seemeth that there was some other matter which moued these rulers to lay vp Paule and Silas with so straite a charge. For as there was no commoditie came to the rulers by the spirit of Diuination which was in the woman, but rather a priuate gaine to certaine that were her maisters, so there was no such hurt like to insue vnto the Magistrate or state of the towne, by expelling of him, as should force them to so great a furie: therfore, ther was belike some other matter. No, but here we see most notably the nature of the wicked. For it falleth out many times, that the Magistrate which feareth not God, perswadeth himselfe that by pollicie, and maintaining of that which best liketh the multitude, the common-wealth shal be both better & longer maintained quiet & peaceable, then by establishing any thing bee it neuer so good, which the people like not. That was one error of the Magistrates. An

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other thing that we ſee in them is, vaine glorie, and a deſire to keepe their dignitie. Which thing where ſo euer it doth enter, it makes them vnwilling to heare of any alterations, bee they neuer ſo little or neuer ſo good, and bee they themſelues neuer ſo full of imperfections, for feare, leaſt if they ſhould alow the doctrine of the Goſpell, in the reformation of one thing, bee it neuer ſo little, it would in time grow farder, and at length perchance finde a fault in their owne beſt cootes that had neede to be amended. That was the cauſe which made theſe Magiſtrates ſtop the proceedings of the trueth in the firſt appearing, and to alow and incourage wicked men in their furie againſt the ſame, whenas (if they had done well) they ſhould haue corrected the couetous abuſe of the Deuill: and haue praiſed the good men that did open it, & haue thanked God that had reuealed this abuſe vnto thē. Here we ſee another abuſe and follie, that was in thoſe Magiſtrates, for they preſently vpon the cry & exclamation of two or three lewd fellowes without examination of either cauſes, or parties, ſent good men to the priſon, and let the varlets goe vnpuniſhed. Laſtly, we ſee the dulnes and blindnes of ſuch Magiſtrates whome the Lord doeth not bleſſe. They could not ſee the right cauſe of this tumult, which was, a couetous minde; neither

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could they perceiue the pollicie of the Deuill, in shadowing this cause. For the wicked come not to the Magistrate & say, Sir, they by their preachings haue taken awaye our gaine and commoditie, for then it might easily haue bene perceiued from whence their heate proceeded, but they colour their couetousnesse with an other shadow, and saie: Sir, *These men*, which are Iewes, trouble our Cittie: They preach ordinances which are not lawfull for vs to receiue, neither to obserue, seing we are Romaines. So, we see that it is a common thing to intitle that trueth (which we think will in time ouerthrow our pride, & our couetousnes) with rebellion, sedition, & conspiracy: by that menes to make it a cloke for lewdnes & knauerie. Now we see the causes of this straite charge which the Magistrates gaue vnto the Iaylor.

We learne here againe, that the Lord suffereth euen his elect & chosen for a time to run in the path of sinners, that he doth exercise them with great temptations, & that he brings them euen to the brincke of hell and desperation, & yet recals them, & euen then when they are fardest gon, & least thinke of succour, then is the Lord neerest vnto them, as is here to be seene by the example of this woefull Iaylor, and many other such like in the Scripture. For whē Abraham had hoped beyond hope, & had waited for the promise,

till

till it was past both mans helpe and hope, yet then did the Lord keepe promise when he least thought it. When the same Abraham (being commanded to offer vp his son that he had so long loked for,) could see no reason of the Lords promise, yet at the very instant when the axe was lifted vp, vnknowen to Abraham, there was a meanes prouided to saue the childe, ere the Axe fell. When there was but a sily basket betweene death and Moses, yet at an instant, the Lord had prouided an vnknown meanes, to make him ruler of his people. When Ioseph was in great extremitie, solde into a straunge countrie, and for a long time in grieuous imprisonment, without friends, or hope of restitution, and therefore might haue beene comfortlesse, yet the Lorde, when Ioseph thought least of it, set him at libertie, and made him ruler of a great Countrie. When Dauid was in great perill by Saule: When Daniel was cast into the Lyons denne: When the three young men that would not worship the Idoll, were cast into the hote furnace, yet the Lord at that instant when flesh and bloud coulde see no helpe, preserued them. So, this feare, which the Iaylor felt, first in the Earthquake, next in that hee thought that his prisoners had beene al gon, stroke him verie deepe to the heart, and brought him to great extremitie, which all,

Gen 17.19 & 21.2. Heb. 11.11. Gen.22.10. Eccl.44.20. Exod. 2.3.4 Gen.41 40. 1.Sam.23. 27. Dan.6.22. & 3.25.

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vnknowing to him, was vsed by the Lorde, to be a meane of his conuersion, and saluation. Where wee see, how the Lord watcheth ouer his electe, to comfort them, to keepe them, to defend them from water, from fire, from wilde beastes, and from desperation and cruell enemies, that nothing may hinder them from that happie hower, wherein the Lord hath appointed to call them, conuert them, and saue them.

Lastly, wee learne that they bee happie, though they feele some miserie, which may heare the voice of the Gospel and true preachers: for they euer bring comfort and ioye vnto them, that can heare them, they expell all feare, abandon all qualmes of lothsome desperation, from their heartes: but more happie are they that heare, obey, and submit themselues and their affections to the rule of the worde, speaking to their eares outwardly, or of the spirite of God, mouing their hearts inwardly, as this Iaylor did.

Thirdly, his sudden Alteration.

The Alteration of this man was suddaine and maruelous. For he, which at the beginning of the night, did with ioy receiue these prisoners, with crueltie and disdaine no doubt thrust them into the vilest dungeon, set them into the stockes, and clapt giues vpon their feete: before the same night was ended, felt the power and spirite of God, confessed

confessed his ignorance; saw his owne sinne, vnderstoode the vanitie of his masters, the Scribes and Pharisies, perceiued himselfe to bee in an error, humbled himselfe to them, whom before he had abused, and with teares sought their comfort, whom he thought before to be comfortlesse, desiring of them to know the right way to bee saued, whome a litle before he had condemned as those that helde some wrong opinions, &c.

Application and Doctrine.

First we see, that though God suffered his elect, his seruants, his truth, by tyrants, wicked and malicious enemies, in our iudgement to bee oppressed, ouerborne and troden vnder, yet he neuer leaueth, nor forsaketh them, but is present with them in their prisons, in the stockes, in the darke and vgly pits, hee sitteth with them, hee suffereth with them, he comforteth them, he strengtheneth them, he heareth their praiers, & when it pleaseth him to deliuer them, the strongest irons, prisons, and tyrants in the world, shall not be able to hold them.

Psal. 34. 19. & 145. 18. & 34. 16. Act. 4. 31. & 12. 10.

And here we are to remember, what difference there is betweene the miseries that we feele for the cause of Christ, and the torments which are put vpon vs for our owne wickednesse. For when we are cast into prison for Christes cause, Christ is there with vs, when we suffer for him he is grieued with vs, for the head cannot be quiet, if the body

Act. 11. 4 Mat. 25. 40 Zakar. 2. 8. Ephe. 1. 22. & 4. 13: 15.

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be in paine. Theſe haue alwaies ſuch peace and ioye in their conſcience, that ſuffer for the truth, that when they are whipped they reioyce, when they are wounded they are not agrieued, when they are tyed to the ſtakes, they triumph in the middeſt of the fire, the ioy of a good conſcience is ſo great, and the earneſt deſire, and aſſured comfort, of the preſent receiuing of that vnſpeakable ioy that will neuer faile, makes the greateſt torments ſeeme euen to fleſh & bloud, either verie little, or no paine at all: knowing aſſuredly that they could not ſuffer for Chriſt, except they were thereunto appointed, that they in theſe paſsions might bee made like vnto the ſonne of God. And aſſuring themſelues that aſſone as they be deliuered from the ſtincking priſon of this filthie carkaſſe, their ſoule ſhall be preſently in the hand of the Lord: wher no torment ſhal touch them, & that they ſhal be preſently with Chriſt in his kingdome, with whome, and for whome they haue ſuffered: and their death being precious in the ſight of the Lord, they feele that they are moſt happie of all other, that die in the quarrell of Chriſt. Of the other ſide, they which ſuffer iuſtly, for their theeuerie, murder, whordome or any other like vice, they feele moſt horrible horror of conſcience, and torment both of body & mind, being ſeperated from Chriſt and hauing no

Act. 5. 4.
Gal. 6. 17.
Phil. 1. 29
Rom. 9. 29.
2. Cor. 4. 10
Luk. 24. 26.
Deut. 33. 3.
Wiſ. 3. 1.
2. Tim. 2. 11
Pſal. 116. 15
Apo. 14. 13.

peace or ioy in their heart by the quietnesse of a good conscience, and assured trust in the mercie of God. And therfore many of them in their tormentes and death, lamentably houle without hope, without comfort, being without the companie of Christ, and so in miserable desperation, without especiall grace, oftentimes end a wretched life. Here wee must remember that God doth often giue repentant hearts, to such as haue committed, and doe suffer for most vile offences, of whome we are to iudge the best.

Wee learne heere, to haue alwaies a sure hope, and confidence in the Lord, our cause being his, that though we alwaies see not his power, and will ready to deliuer vs, when our flesh doeth desire it, yet, let vs assure our selues that hee is with vs, and that hee will helpe and deliuer vs, when he seeth his time.

We see how quickly God can pul downe the pride, and confound the deuises of his enemies, & by such meanes as they can neither suspect, nor preuent, and how quickly he can turne the hearts of the wicked and enemies, to cherish and fauour his seruantes, and truth if he list.

The right vse of Gods iudgments.

We may learne of this Iaylor here a notable lesson, which is, to make our right, and true vse of the iudgements of God, when we see or feele them; which is, that by them we descend into a deepe consideration of our owne

owne eſtate, life, and behauiour, and ſee whether theſe iudgements fall not vpon vs for our pride, our wantonneſſe, whordome, murder, ignorance, ingratitude, negligence, contempt of Gods truth, and euil intreating the ſeruants of God: Which all it ſeemeth that this man conſidered, for he feeling the Earthquake, and knowing that it was the hand of the Lord, hee fell preſently to view his life, the damnable eſtate wherein hee ſtoode, and the lamentable miſerie that hee was to fall into, if his life at that inſtant ſhould haue been taken from him. He comes therefore and deſireth the true Phiſicke, not that which comforteth the body, but that which preſerueth the ſoule. *What ſhall I doe, that I may be ſaued?* How many of vs in England either high or low, haue with our ſelues entered into this conſideration, hauing felt the like Earthquakes and many other ſignes and tokens? I doubt not, but there be ſome which haue, though it be, perchance, a little ſome. In all Philippie the Scripture maks mention but of a few which were conuerted thoroughly, and made to ſee, and acknowledge their ſinne. Wee reade that the rulers were moued, but this motion proceeded not ſo farre, as to make them to ſee the eſtate wherein they ſtoode. Therefore we ſee that the ſignes and wonders of the Lord are not effectuall in all, but onely in ſuch, as are his,

and were before known in his purpoſe. The cauſe of this defect is not in the iudgements themſelues, but in the hardnes, and ſinne of their froward hearts that ſee them: as, the cauſe why a blinde man taketh no comfort of the ſunne, is not in the ſunne it ſelfe, but in the fault of his owne eyes. It may be that many of our Rulers, our great men and Gentlemen were at that preſent when they felt Gods hand ſhaken vppon them, in the laſt Earthquake moued, and troubled in minde, but it was ſuch a motion, as the proude Phariſies felt, which was not ſo ſoone & ſuddenly conceiued, but it was euen as ſoone and ſuddenly forgotten. It was not ſuch a motion as the Iaylor here felt, which made him ſee his ſinne, his imperfections, his wicked life, and rayſed in him a hartie repentaunce for the ſame, and which cauſed him to giue ouer all other cares, as one now wholly mortified, to ſeeke onely the right way, how he might be ſaued. For, this motion of the Iaylor, had the ſpirite of the holy Ghoſt ioyned with it, which moued inwardly, and effectually, the heart, with the outward motions of the body: the other, moued but the outward limbes, and ſences, with a ſuddaine fleſhly feare, without the ſpirite of God. For, let vs ſee, how many great men, gentlemen & rich men, which before that time were whoremongers, adulterers, vſurers, theeues, pirats, rackers

rackers of rents, and and vnmerciful to their poore tenants, how manye that were ſwearers, blaſphemers, Athieſts of no Religion, neither hote nor colde, wantons, and libertines, haue beene ſithens ſoundly conuerted, haue taken an account of their liues, of their behauiours, of their ſinnes, and haue repented hartely for them, and haue come vnto their Preachers and Miniſters to learne the right way to be ſaued, and haue euer ſithens continued in that godly courſe, which all, we ſee this Iaylor did? I know not what other preachers can teſtifie, but, for my ſelfe, I can witneſſe but of a verie few, or rather none. There were in ſome fewe places, ſolemne & generall faſtes, by the Paſtors proclaimed, many did reſorte, from manye places, perchance many, for the noueltie of the matter more then for any touch of conſcience: but the follie of ſome, the great hypocriſie of a number, the ſhort continuance of the good mind, the quicke forgetting of theſe iudgements, and the murmuring of manye againſt theſe proceedings; doe argue plainely, that the beſt of vs all were farre from the perfect inioying of that ſweete motion, which called this Iaylor to a ſorrowfull repentance, and kept him alwaies in a perfect obedience. If we conſider this, we may lament, that the Lord in 38. yeares peace and preaching of the Goſpel, hath not by his grace giuen vnto

vs so perfect harts, and sorrowfull consideration of our sin, neither such desire to seeke him, nor such obedience to heare him, beleiue him, and continue with him, as at a suddaine hee gaue then vnto this poore and miserable Iaylor, but now a happie and ioyful beleiuer. God graunt that we now seeing our want, our imperfections, and our blindnesse, which is the curse of God vppon our sinne, may with this Iaylor be perfectly, (by the spirite of God) moued, vpon the sight of our sinne, to true repentance, to humble hearts, to an earnest desire to seeke our saluation in Christ, that so we may continue in perfect obedience to the worde of life, and vnder the protection of Christ, escape those plagues, miseries, warres and calamities, which our sinne, rebellion and vnthankfulnesse doe now threaten to pull vpon vs.

Lastly, this Iaylor receiued no comfort, ioye, or peace of conscience, vntill hee was moued by the spirit of God, to loue & comfort the preachers of the word, to heare the voice of the Gospell, and yeelde obedience vnto the same: so we learne, that we which are sicke, are not to hope for health; we that are weake, are not to looke for strength, and we that are wicked, are not to promise vnto our selues pardon, and forgiuenesse, vntill, we haue with sorrow confessed, and acknowledged our sickenesse, weakenesse and wickednesse

kednes and haue ſought helpe at the Lord, and his word, and haue freely and willingly ſubmitted our rebelling affections to the orders and direction of the ſame.

The ſecond circumſtance, Of whom he demaunded this queſtion.

Hee came to the poore Apoſtles. The keeper, to his priſoners, a free-man; to them that were in bondage; he that before thoght well of himſelfe, vnto men that were deſpiſed, &c. For now out of all queſtion, hee knew aſſuredly, that they were the ſeruants of God and preachers of the truth. Which opinion he had conceiued, by this ſtrange and wonderfull miracle, which GOD for their ſakes had lately wrought. It may be marueled, why he feeling his conſcience ſore burdened, with feare, ſorrow, griefe and remorſe of ſinne, had not gon for comfort and conſolation vnto the great Scribes and Phariſies: which before had taught him. Surely, the ſpirit of God had ſecretly made him to ſee, that they were all blinde guides, that they were farre out of the right way, & therfore now at length was well content to forſake them all, and to yeelde vnto the manifeſt truth, which at this time appeared plainly, and would no longer wilfully ſtoppe his eares and refuſe the proffered grace. Wherin, hee did marueloufly diſgrace the whole company of the Prieſts, Scribes & Doctors,

in that hee preferred these mens learning counsell and doctrine, before all theirs. These being poore men, straungers and in the outward shew of the world abiects: and the other, men rich, glorious, graue, and in the opinion of most men, learned, and great Rabbies. Besides all this, he put him selfe in great daunger of excommunication, of life and liuing, which they had published against all such as should enter either acquaintance or familiaritie with them which spake or taught in the name of Iesus, whom they had crucified. Yet we see, that hee casting away all feare and not consulting with flesh and bloud, submitted himselfe happyly to bee a Scholer vnto these Apostles.

Ioh.9.23,34.

Gala.1.16.

Application. Doctrine.

First we learne, in our extremities, miseries, feare, doubts, & heauie trouble of conscience, where we are to seeke for ease, helpe and comfort: not of the blinded, proude, and cruel Pharisie, which is not acquainted with the motions of Gods spirit: but of the pure word of God, reuealed, and preached vnto vs, and of the true preachers and Apostles, which leade vs directly to Christ & no other. When we will take comfort by the word, we must not consult with the Papists the Iudasites, terming themselues Iesuites for they will tell vs, that the Scriptures are hard and obscure, and that it is but lost labour to reade them, &c. But the spirite of

Torrensis in confess. Augustiniana. lib.1.cap.7. Hosius de expresso Verbo.

God

God, in the Scripture, teacheth vs the contrarie, that the worde of the Lord is a light vnto our feete, and a lanthrone vnto our pathes. Pſal.119. Prou.6. *Eſay.45.* *Iohn.6.* 2.Pet.1.

When wee are troubled with concupiſcence, the firſt motions of ſinne, the prickes of Sathan in our fleſh, which driue the godly to great ſorrow, we may not goe for counſell and remedy, vnto the Phariſaicall Papiſt, for hee will goe about to perſwade vs, that this *Concupiſence, and the firſt motions* are no ſinne in their owne nature, neither any ſinne at all, either in name, or ſubſtance, except *Conſent* go with it: which deuiliſh voice, and lie, is confuted by the word of God, for it is called *Enmitie againſt God*, it is againſt the commaundement, *Thou ſhalt not luſt or couet*, It confirmes their horrible ſin, which ſay *They haue no ſinne*: *Chriſt* accountes the motion of anger a deadly ſinne, and worthie iudgement. Laſtly the definition of ſinne by Saint Iohn confutes them. *Sinne is the tranſgreſſion of the law.* *Torrenſ. lib. 1. ca. 2. Cathechiſmus ex decret. Conſ. Trident. in Sacra. Baptiſm.* Rom.8.7. Exod.20.17 1.Iohn-1.8 Mat.5.22. 1.Iohn.3.4

Litle comfort ſhall the weake younglings finde in them, which ſay, that the Scripture is not ſufficient for their ſaluation, but they muſt ſeeke other traditions: which ſay, that to belieue in Chriſt is not ſufficient, except he keepe the whole law: which impudently and wickedly affirme, that Chriſt by his death hath not ſufficiently purged their ſins

but

but that there is an other Purgatorie, appointed to clenſe, and make cleane the faithfull, thorough which, euery one muſt paſſe, that ſhall enter into heauen. Contrarie to the preaching of the true Apoſtles, and the ſacred word, for wee are bid to take heede of mens traditions, that wee bee not deceiued by them. Againe, that wee follow not commaundements of men which turne from the truth. And in the very next verſe to my text, Paule tolde this Iaylor that it was ſufficient both for him and his houſholde to be ſaued if he did onely belieue: Chriſt hath ſaid. *He that belieueth ſhall be ſaued, Hee that belieueth in the ſonne ſhall not come into iudgement: Hee that heareth my word, and belieueth in him that ſent me, hath life euerlaſting, hee ſhall not bee iudged, but hath paſſed from death vnto life.* The ſoules of the righteous are in the hands of God, and no torment ſhall touch them. Chriſt by himſelfe hath purged our ſinne, therefore we neede no other Purgatories, & we defie ſuch as haue inuented them to the derogation of Chriſts power and honour.

Col. 2. 8.

Tit. 1. 14

Act. 16. 31.

Ioh 3. 18. & 5. 24.

Wiſd. 3. 1.

Heb. 1. 3.

Torrenſis. lib 1. ca. 4. & lib. 8. cap. 4. Conſilium Tridentinum ſeſſ. 6. can. 12. & 13. & can. 15. & 16.

Litle comfort may a wounded conſcience find at their hand who teach, That men muſt alwaies doubt, and neuer aſſure themſelues of their election in Chriſt, what motions ſo euer they feele, and that they muſt alwaies carrie an vncertaine opinion, whether they ſhall perſeuere vnto the end, or not. But let them

them come to the pure foūtaine of the word of God, and then they ſhall heare the ſpirite tell them, that, except they belieue the *Forgiuenes of ſinnes*, without doubting, or if they wauer vncertainely in doubtfull dumpes, they ſhall neuer obtaine anye thing of the Lord: they ſhall heare Chriſt ſay, Son, ſtand not in doubt, but comfort thy ſelfe & aſſure thy ſelfe, Thy ſins are forgiuen thee. They ſhall heare, that Abraham after the promiſe was made vnto him, neuer doubted of the performance of it, not conſidering himſelfe, and the weakeneſſe of his owne body, but the promiſe, and the abilitie of the Lorde that had promiſed. They ſhall heare the ſpirite of God tell the Corinthians, and vnder them, vs, that we being ſometime diſobedient (hauing now receiued and belieued the word) *Are ſanctified, are iuſtified in the name of the Lord Ieſus Chriſt, and by the ſpirite of our God.* They ſhall heare Paule in the full aſſuraunce of his election, to reioyce without doubting, I *liue, yet not I now, but Chriſt liueth in me, and in that, that I now liue in the fleſh, I liue, by the faith in the ſonne of God, who hath loued me, and giuen himſelfe for me.* They ſhal heare the ſpirite exhorting them to go boldly to the throne of grace, and not to doubt, but rather, that by the bloud of Chriſt they may be bolde, & truſt perfectly (not doubtingly) on the grace that is brought vnto them

Iam. 1.7.

Mat. 9.2.

Rom. 4.18. 19

1. Cor. 6.11.

Gala. 2.20.

Heb. 4.16. & 10.19.

1. Pet. 1.13.

them, &c. Aske of the Papists, which teach this doubting doctrine, what is ment by that πληροφορίαν, or fulnesse of faith, whereof the Scripture makes so much mention, calling it
Col.2.2. the full *Assurance of vnderstanding, and the effectuall faith*? they must needs if they answere truely, say, that it is *A peculiar* application, *whereby euerie perfect beleeuer, that feeleth the*
1.Thes.1.3. *earnest pennie of his election, doth applye vnto himselfe, the promise of eternall life in Christ Iesus.*

Now for perseuerance vnto the end, of which the Papists would haue vs to doubt, Let them consider whether they saye not daily in their beliefe, *I believe euerlasting life.* If they doe, let them consider what they be that Christ saith shall be saued. *They that in-*
Mat.24.13. *dure to the end. Such as be not werie in weldoing.*
2.The.3:13 Then, if they believe that any shal be saued, they must needes also believe that they shal endure to the end. So that they must needes confesse, that the faithfull shall indure vnto the end, such I meane, as are appointed to eternall life. And if this argument suffice not, let vs see, what speeches the full assurance of this perseuerãce vnto the end, hath brought forth in the elect and godly. Dauid sayth,
Psal.23.9. Doubtlesse, *goodnes and mercie shall follow me all the daies of my life, &c.* Paule saith, *I am perswaded that neither death nor life, &c. shall*
Rom.8.38. *seperate vs frõ the loue of God which is in Christ Iesus*

Ieſus our Lord. Againe, the ſame Paule ſaith, vnto ſuch as afterwarde had receiued the word, and belieued in this Cittie of Phillippie where our Iaylor was, I *am perſwaded that he which hath begun this good work in you, will performe it vntill the day of our* Lord *Ieſus Chriſt*. Thus we ſee that wee are to comfort our ſelues in this, that if wee pertaine vnto Chriſt, we may not doubt of our election, or perſeuerance, which both we muſt be aſſured of; not by reaſon of any perfection, ſtrength, or goodneſſe in our ſelues; but onely, relying on the might, and mercie of Ieſus Chriſt, which by his bloude hath redeemed our dayly, and fleſhly imperfections, and fals, that our continuaunce in him, and by him, may neuer be finally broken off. Phil. 1. 6.

Thus we ſee to whome we muſt goe with this Iaylor for comfort in our extremitie, & whome we muſt auoide.

We ſee further, that GOD hath at all times confirmed his trueth, ſpoken by his ſeruants, with manifeſt ſignes, and tokens, wnereby they that were not quite forſaken, might bee called to the knowledge of the ſame. What good our ſignes and tokens haue done to vs, I can not ſee, but onely, that manye, by them are made the more hard harted, and careleſſe, no doubt to their farder condemnation.

This

This Iaylor no sooner saw the power of God, making manifest and giuing testimonie vnto the truth, which the Apostles had preached, but he presently yeelded vnto it, imbraced it, sought his remedie by it, forsooke his olde customes, and masters, & was content and willing to learne. He no sooner saw the iudgements of God, but straight he remembred his sinne, he repented, hee bad farwell to his former delightes, pleasures, pastimes, wantonnesse, and wickednesse, and of an enemie, became a friend, of a persecutor, a professor, of a proude master, an humble seruant, and of a sinfull Iaylor a penitent beleeuer. Therefore as Christ said, that Tyrus and Sidon, and the Queene of the South should rise in iudgement, against the hardharted vnbelieuers of Ierusalē, so no doubt, this Iaylor as he condemned the proud Pharisies then, so, he shal be a heauie condemnation, to our blinde Papistes and our carnall and licentious professors of the Gospel, now, which hauing the truth, haue loued error more then the truth: hauing the light, haue desired darkenesse more then the light, and, hauing saluation offered by Christ, haue chosen rather damnation, in following their owne deuises, and wilfully continuing the course of their sweete olde sinnes, For our Papists, notwithstanding all the preaching of Christ, will be still Moses Disciples, they will

wil not forſake the cuſtomes of their fathers, and the ignorance of that time, wherin they were Chriſtened, they will neuer ſuſpecte that there can bee hypocriſie, error and deceite vnder the graue habites, and demure countenances, of their old Doctors, Prieſts, Scribes and Phariſies. They would be loth to depart from the vnitie (as they call it) & the conſent, of ſo many ages, counſels, and learned fathers, to belieue the new doctrine of Paule and Silas, ſtrangers, wanderers, but lately heard of & but euen now come to the towne. Theſe, and many other ſtops, were laide in the laylors way, to haue kept him from obedience to the truth, but, when the arme of the Lord was reuealed vnto him, and when by the ſpirite of God his hart was opened, he caſt of theſe fantaſtical ſhadows, and obeyed the effectuall calling. *He* might haue aleaged againſt the Apoſtles, euery way, as much as any Papiſt in the world can ſay, againſt the Goſpell, and the Lords inſtruments, which in this laſt age, hee commaunded, and appointed to vnrake the truth from the dull aſhes, and miſties ſhadowes, in which it lay long time for ſinne incloſed, the worlde being not worthie of it. Now the Papiſtes muſt condemne this Laylor, to be a foole for conſenting ſo quickly to ſtrange doctrine, for giuing credit to a fewe againſt many; to ſtrangers, againſt men that Act. 16. 14.

were

were knowne, and for reuolting so easilye from the faith wherein hee was baptised: or, if they will not condemne him, whome the word doth commend, they must needs condemne themselues, for not belieuing the same worde, and obeying the like callings. Especially, seeing they haue many and diuers other examples, that vrge and teach the same, as, Elisha, who ranne after Elias vpon a small calling, to our iudgement: The Disciples also vpon smal acquaintance were content to forsake, shippes, nets, occupation, gaine, friendes and father, to follow Christ, assone as hee called them. Mathew being a Publican was content, at one word, to arise, to leaue his Office, his profit, his glorie, his masters and former teachers, to follow an other master that had now called him. What should I recken Paule, Cornelius, Lidia, with infinite others, which obeyed the same calling that our Iaylor did. Surely, if the like should happen now, if any should fall away from Poperie, from superstition, to follow Christ, or belieue the doctrine of the Apostles: if Elisha, if the Disciples, if Paule, if Cornelius, now liued, they should bee condemned by the Pope, to be rash, foolish and rancke heretiques. It is time for vs which haue beene so long and many waies called, at length to bid farwell vnto your pleasures, delightes, deceite, hypocrisie, &c. This

1.King.19 20.

Mat.4.18.

Mat.9.9.

Iaylor

Iaylor will riſe in iudgement againſt vs.

The Popiſh chaine of vniuerſalitie, was now not yet coyned, or of this man little eſteemed; which, at this time, is one of the great Ankers, which holdes the Popedome that it ſinckes not, and keepes ſo many ſimple fooles in bondage, vppon great bragges and vaine oſtentation, of a Monſter in the ayre, which neuer was, That all the worlde (forſoth) is of their Religion; or was not long ſithens. If this be true, where was then, I ſay, not the popiſh vniuerſalitie, (for that hath alwaies beene an vniuerſalitie of error,) but where was any vniuerſalitie of the truth, at all, when firſt the linage of Seth; then of Abraham, and his kindred, in all the world, Iſrael, among all nations: onely Iuda, among all the tribes, onely Iohn Baptiſt in al Iudea, Chriſt only and his Apoſtles in all the earth, Paul & Silas only in all Macedonia, Luther and a few others in all Germanie, gaue teſtimonie of the truth? Had it not beene a fooliſh thing for this Iaylor to haue ieſted at the truth, becauſe there were but a few that profeſſed it? Euen ſo groſſe an abſurditie it is now, in our Papiſts to ſay, that we haue not the truth, becauſe, it is not vniuerſally credited, and belieued of all men, and in al places receiued, when as it is certaine, that the truth hath neuer beene vniuerſally receiued, nor euer will: but rather it hath alwaies

beene (by the wicked, and moſt part of the world) vniuerſally perſecuted, and kept vnder, and ſo will continue, till the daye of Chriſt.

We ſee, that if the opinion of wiſedome, grauitie, and learning; if gray haires, ſtrange formes of apparell, with braue and gorgeous ſhewes: if the riches, pompe, pride, and glorie of the world, in the dumbe Scribes and Phariſies, could haue pacified the troubled conſcience of this poore man, hee needed not to haue come to the Apoſtles. But wee learne, that though error, and the illuſions of Sathan, bare a gallant face, and delightfull countenance, outwardly to the world, to blind, and deceiue the ſences of the ſimple, yet there is nothing can pacifie, (with true peace) the conſcience wounded for ſinne, but onely the word of God. For I pray you, what is he, in all the time of Poperie, that can ſay, that he was either comforted in conſcience, or conuerted from ſinne, by any of the masking ſhewes in apparel, by the melodie, fencing, perfuming, images, painting, guilting, croſsing, ſhriuing, or any other ſuch Apiſh toyes, vſed for a pompe, without preaching or expounding the word? Saint Paule alowes not any thing to be vſed, neither by the miniſter, nor in the Church, but ſuch things onely, as concerne a godly decencie, and are knowne to edifie.

Rom. 15. 2.
1. Tim. 1. 4.
1. Cor. 14. 26. 40.

Laſtly

Lastly, here is a glasse, which neuer failes, to shew vs the true proportion, of such as be rightly touched, at the touch-stone of Gods spirit. We see this man after he was touched, how little ashamed hee was to confesse his blindnesse, to condemne himselfe, to desire helpe; how little afraide hee was, to venter credit, office, liuings, life and all to obtaine that saluation which he desired, & of which he now felt the want. This was a sure token in him, and so it is in all, to know them that are rightly called, from the hypocritical professors. For it is as possible, that they which be rightly touched, should continue in their olde couetousnesse, whordome, drunkennes, blasphemie, malice, negligence, and murie, as it is for the spirite of God to continue in the heart of a wicked man: which cannot neuer be. Now we see what we are to thinke of those lyars, which say with their mouthes, they know God, and haue felt his motions, and yet in their deedes denie him: and of those fruiteless and cursed Figtrees, which in the spring bud faire and promise greate hope and yet at harueste yeelde nothing but leaues, &c.

A true glasse for al estats.

Wis. 1.3.4.5
Titus. 1.16.

Mat. 21.19.

The third circumstance. What question it was that the Iaylor demaunded.

The question is. What must I doe, to be saued?

Hee inquires not now, after the faſhion of worldlings, what muſt I doe to come to promotion, to honour and dignitie? What muſt I doe to become rich, and to obtaine an eaſie & quiet life? What muſt I do to be reuenged of my enemies, to deceiue my neighbours, and to ſatisfie my luſt? &c. No he was not troubled about any ſuch matter, but the ſpirite of God had now made him carefull onely for one thing, and the beſt thing, which was, what he might doe to bee ſaued, and to haue his ſinne forgiuen. And it ſeemeth that the iudgements of God had touched him home, that ſo preſently, a man ſo carnall, ſo fleſhly, ſo worldly and ſenſual, ſhould ſo willingly take his leaue of the loue of the world, of the vanities and pleaſures of the ſame, the loue of his houſe, wife, childrē, liuing, life and all; and onely craue to know that which few did deſire, which many did deſpiſe, that is, what he might do to be ſaued. Pointing as it were with his finger vnto the onely marke, & end, vpon which euerie man ſhould haue his whole care fixed & planted:

In this queſtion, wee are to conſider the manner of his comming vnto them, and his ſalutation. He fel down before thē, he trembled, he brought them out, hee called them in Greeke my Lordes, by a reuerend title. What could hee haue done more to Noble men? Nay what could he haue done more to

the

the greateſt princes in the world? But a man may aske, how could Paul & Silas abide to be honoured & not reprehend him. Surely, they knew that he honored thē not ſuperſtitiouſly (which Paul could not abide in other places, & men,) but rather that he vſed this geſture, forced vnto it, by the manifeſt feeleing of the iudgmēts of God in the late Earthquake, and therefore ſuffered him to doe it. Act. 14. 14, 15. Act. 10, 26.

We ſee firſt how the Lord, when it pleaſeth him, forceth euen his enemies, in their conſcience to giue that truth an honourable teſtimonie, which they perſecuted, and to honour it with great reuerence. Application and Doctrine.

Wee learne of this Iaylor, to honour the Lords gifts, (eſpecially the worde of truth) whereſoeuer we find it, whether it be in the priſon, or at libertie, whether it bee contemned, or honored, whether it be in men ſimple and deſpiſed, or in men of credite and dignitie. For the Lorde chuſeth manye times the weake, to confound the mightie, & the humble, to ſhame the proude, &c.

We ſee againe, that the miniſterie of the word, is a calling and Office, ordained, and bleſſed by the Lord, and therefore hee will haue it honored of all men. Becauſe the miniſters thereof are not the Embaſſadours of worldly Princes, (which is alſo a calling of greate honour, for they repreſent the Maieſtie of the Kinge and are as it were

the verie mouth of the Prince himselfe (but they are the messengers of the Prince of all Princes, the eternall Lorde of heauen and earth: they represent the maiestie of the Lord, in his word, and when we heare them speaking (if they preach nothing but according to the verie word) wee must assure our selues that we heare the Lord speaking vnto vs in them. Therefore we find that in many places, the word it selfe giues them honorable titles, for S. Paule saith, they are worthie of double honour. This Iaylor heere cals them by the worthiest name of preheminence that he could deuise, not in respect of their persons, which seemed to bee but simple, but for the loue and honour which he bare to the word, which they professed,

1. Tim. 5. 17

Another thing we are here to consider, which may not be forgotten, That, the Iaylor in demaunding this question, *What must I doe to bee saued*, flatly and plainely ouerthrowes, and condemneth, all the Religion of the Scribes and Pharisies, to bee nothing else, but a fardle of ceremonies, toyes, and superstitions, ioyned with a worldly pompe, and beautie onely, hauing nothing in it to comfort the hart oppressed with Woe, or assure the conscience of the mercie of God in Iesus Christ, which is the onely Sauiour and saluation of the elect by faith. For if hee had beene perswaded that the doctrine which

the Phariſies taught concerning the fulfilling of the lawe, had beene ſufficient for his ſaluation, & to haue brought him the right way to the mercie of God, and the forgiueneſſe of his ſinne, he would neuer haue come vnto the Apoſtles, to haue learned another way, which had beene ſuperfluous. But wee ſee plainly, that he did now not only doubt, but boldly renounce, and abandon and forſake in the plaine fielde, the Phariſies ſuperſtition, the rites, and Religion wherein hee was borne, brought vp, and had for a long time continued. Becauſe hee ſaw that now, when he moſt needed, he could find no comfort nor ſaluation in it at all. As if he ſhould ſay: Sirs, I was borne vnder the Religion which the Phariſies profeſſe, I haue beene zealous in it, as many others at this day are. I haue had an honorable opinion of it, and haue hated them that haue gain-ſaide it, I haue beene of long time now led with their outward pompe of dumbe ſhewes, & I could neuer by anye meanes bee perſwaded that theſe great, graue, auncient, learned & wiſe men could euer haue bene deceiued, or haue beene conuinced of any error, or ſo blinded, that they could not haue ſene the truth. Yet now, I plainely ſee, that they all, the verye beſt of thē, are but hypocrits, blind guides, foliſh, ignorant of the true knowledge, wicked, & the generation of Vipers, which ſhut

The Oration of the Iaylor vnto the Apoſtles.

Ma. 23. 13

" vp the kingdome of heauen, and wil neither
" enter themselues nor suffer others that
" would, which deuour the widdowes houses
" with colour of long praier, which compasse
" sea & land to make one of their profession,
" which make cleane the outerside of the cup
" and platter, but within are full of briberie
" and excesse, which I see are nothing else but
" whited Tombes, full of dead mens bones, &
" all filthynes, &c, I can not find now in their
" Religion anye comfort at all for a wounded
" conscience, or any hope to haue my sins for-
" giuen. Now therefore sith it hath pleased
" the Lord with one motion to moue both bo-
" dy and heart, and that he hath made me see
" my sinne, my ignorance, my blindnes: I doe
here forsake, renounce and detest for euer,
this Pharisaicall superstition. And seeing
this course that I haue taken, can doe me no
good, I pray you, whō I now know to be the
seruāts of the liuing God, & prechers of the
truth, Tell mee at length what course I must
take, & what I must do that I may be saued?

By which words wee see that he did not
only suspect but vtterly by the spirit of God
renounce that, which the same spirite had
tolde him, to be wicked and abhominable.
And I wish in perfect charitie that all those
which are now blinded with Poperie, and
lie yet drunken with the cursed wine of the
great whore of Babilon, al what euer they be

either in Italy, France, Spaine or England, may, (if they pertaine to the Lords election) feele the like motions & the like hartquakes to aſſault their cõſcience, & open their eyes, that they may once feele & ſee their blindnes, their errors, and their ſinnes & certaine damnatiõ, that they may once with this Iaylor perfectly bid farwell vnto al the Romiſh Phariſies, blind guides, & deceiuing hypocrites, that now ſo monſterouſly abuſe them.

Againe, ſeeing this Iaylor ſeekes to be ſaued, let vs conſider what ſaluation it is that he deſireth. The Greek word ſignifieth ſuch a kind of ſauing, as that a man may continually remaine aſſured and without feare. The Syrian Paraphraſe hath it, what muſt I doe that I may liue? Which is as much to ſay, as, to be preſerued: which teacheth vs, that hee ſought not for the temporal & preſent ſauing of his life, the feare of the earthquake being paſſed, and they being that way able to doe him no good, neither did he as the wicked are wont to do, which ſeing the iudgements of God, for a time tremble, & quake, but the rod being paſt, they return againe vnto their former wickednes: But, this man being rightly touched, and fearing more his ſin, then the Earthquake, earneſtly ſought for the ſaluation of his ſoule, the comfort of which might continue with him for euer. If he deſired the right waye, the verie truth, and life it ſelfe,

whome

Iohn.14.6. whome did he desire but Christ? If hee desired saluation, what desired hee but Christ, which is the onely Sauiour of the faithfull? Blessed, saith Dauid, is he whose wickednes Psalm.32.1 is forgiuen & whose sin is couered. If no man can bee blessed, happie, ioyfull and saued, but they that haue their sins forgiuen: then wee see what saluation it is that this man sought, namely, an assurance that his sinnes should be forgiuen, & the meanes by which hee might attaine vnto this. This saluation the Pharisies coulde not teach this Iaylor then, and our Papistes purely without corruption will not haue it taught now.

Further, we learne here, if wesee any cruell, wicked, and malicious persecutors of the truth, or any other abhominable sinners, not to proceede in rash iudgement against thē, to cōdemne for reprobates, but rather to leaue this iudgment to the Lord, who only knoweth what they be that are his, becauſe wee know not whether the Lord haue appointed both time and meanes for their conuersion, as hee had for this Iaylor, &c.

Lastly we learne, that this care and desirē of the Iaylor condemneth the cares and de- h.10.41. sires of many of vs that haue beene longer 42. taught. Christ said once to a worldly minded Martha, Martha, thou carest & art troubled about many things, but one thing is needefull, &c. This one needfull thing is to desire

to

to heare the worde of God and the meanes how to bee saued, and haue our sinnes forginen. This one thing had the Iaylor nowe found, this one thing he desired & no more. Whosoeuer therefore neglecting the word of God and care of saluation, applyeth his mind to any other exercise, pleasure, or profit, his care is needlesse, vaine, foolish and wicked. For all our cares, studies and endeauors, wherin we haue not a principal regard vnto the glorie of God and our owne saluation, are accursed of the Lord, and therefore can neuer bring a blessing vppon vs. The counsels and conspiracies of the wise Achitophels, the Lord for his Dauid shall ouerthrow by his appointed Hushais. No prouision, counsell, or determination for the gouernment or safetie of any common-welth, can euer stand long, or bring a blessing vpon that land, where the principall marke of all their deuises tend not to the establishing and setting forth of the truth, the honour of God, and saluation by Christ Iesus our onely Sauiour. *Hospitalitie* is good: a reasonable prouision of things necessarie, is alowable: an earnest desire to bee diligent in our vocations, occupations, and callings, is commended: but yet to loue, follow, or be busied so in any of these, that we neglect at times conuenient, and when occasions be offered, to heare the Sermons of Christ, or neglect the 2. Sam. 17.

the learning of the knowledge of our saluation, is in Martha by Christ greatly reprehended. There bee many Marthaes in England which trouble themselues about many vaine pleasures, offices, and deuises, while in the meane time they neglect the best dutie: As Gentlemen that trouble themselues to build faire houses & gorgeous palaces, which yet care not for the building of the Lordes house, and as little for their owne saluation: countrie men that are careful to prouide for their posteritie, yet careleſſe for their owne safetie and helpe of their soules: Ministers, which either for ignorance, negligence, or contempt of the word, leauing the consideration of their calling giue themselues som to be husbandmen, farmers, grasiers &c, some to be Physitions, Lawyers, and other secular officers, as though that one blessed calling of theirs were not needful only, & sufficient, to preach the word of God truely, and to liue thereafter, & to bring the simple & ignorant to know which way they must be saued. &c.

The fourth circumstance. What it was, which brought this man to this Consideration.

The text shews vs, that it was the iudgement and hand of the Lord which he felt in the Earthquake, and the holy Ghost also inwardly working which wrought this care & desire in him, and made him to haue a consideration of his sins, &c. First

Application and Doctrine.

First we see, that it is a profitable & good thing for a man to feel the iudgements, rods and scourge of the Lord oftentimes, to awaken him out of his securitie, and also to cast downe his pride, that he may learne to humble himself before the Lord. For ease, peace, and quietnesse bring vs a sleepe, harden our harts, make vs to contemne the messengers and worde of the Lord: But feare and his rod when it is seene, maketh vs more apt to learne, and willingly to seeke for comfort & helpe. Therefore said Dauid, It *is good for me that I haue beene afflicted, that I may learne thy statuts. For before I was troubled, I went astray, but now I keepe thy word.* The worldly mindes which are not indued with spirituall knowledge, do wonderfully repine, murmure, and frowne against all miseries, sickenes, calamities, plagues, or what troubles so euer happen in this life, detesting al things which are not pleasant to the flesh, as a thing most repugnant to nature. But the godly on the other side do know, that the church & seruāts of God in this life, are subiect to many crosses, troubles, persecutions, not ỳ the Church shal perish wth these afflictions, but rather ỳ it is thus ordained by the singular prouidence of the Lord, that by this meanes his seruants may see their sins, & the Lords anger against it, that they may learne to tame the mad and outragious concupiscence of the flesh, & that

Psal. 119. 67 71

faith

faith, loue, charitie and mercie, with the feeling of one anothers infirmities, may dayly increase, and bee renewed in them. Where we see, that these afflictions, are nothing but iust corrections for our escapes and faultes: and we see what they be that are most fit to receiue admonition, euen such as are most visited with afflictions, griefes, sickenesse, want of things necessarie, and such like, &c. Blessed is the man whome the Lord correcteth, because it is a signe of his loue, & blessed is that man which indureth temptations, & continueth constant to the ende, and is not ouerborne with calamities, for hee shall receiue a Crowne of life, which the Lord hath promised to them that loue him.

Iob. 5. 17.

Iam. 1. 12.

Mat. 5. 10.

Againe; we are to learne, that, whensoeuer wee see the Lord to wounde our consciences, or to threaten vs with any calamitie, warres, plagues, sickenesse, or any other visitation, hee doth it for no other cause, but to make vs to consider that we are gon astray, that we are out of order, that our life is not such as it should be, and that he hath a heauie quarrell, and reckoning against vs. Then here we see the cause, why the Lord hath of late giuen vs so many gentle warnings, shewed vs so many louing rods, and like a mercifull father, hath rather made vs as yet to see them, then to feele them. And yet surely we haue so seene the sentence (as it were) of our

owne

own condemnation, in signes in the heauens, and wonders in the earth, in Earthquakes, in the necessitie, & crie of many thousands in this time of miserie, by the stop of mutual traficke, and euen now in these rumors of warres, and expectations of forraine inuasion: that we may easily coniecture, what effect there will follow, if the cause be not remoued. Our sinne, our vnthankefulnes, our negligence, our careleſſe and licentious libertie, in all estates, our wicked behauiours, our monsterous apparell, our want of charitie, loue and patience, our aboundance of enuie, malice, deceite, whordome, and like abhominations, are the causes of these tumults, of these motions, of these feares, and of these signes and tokens. And, if wee with this Iaylor bee not drawne, by some meanes to seeke helpe the sooner, wee are to looke for some heauie misery to fal vpon vs & our land. The Lord shakes these rods ouer our heads to some purpose, wee must thinke. A carefull & louing father, if he find his childs stomacke so stubborne, that the sight of the rod, and threatning will not terrifie him, at length he fals to seuere whipping, and chastning of him indeede. I pray God, that my feare and coniecture in this respect, may be vaine: but surely I feare, and by most manifest signes am driuen to coniecture, that, except verie shortly we all, euen fr̄o the high-

est

eſt vnto the loweſt take an other courſe and trade of behauior, we muſt looke for a fearfull end of our long, our ſweete and pleaſant peace, that hath nowe ſo ſoundly lulled a ſleepe ſome of vs in the cradle of ſecuritie, ſome in the cradle of iniquitie, ſome in the cradle of Atheiſme, doubting of God, giuing no credite to the Scriptures, diſputing of fooliſh and heathniſh queſtions, & ſeeking to comprehend the works & power of God, which are in the vnſcrutable wiſedome of the Lord, by reaſon and not by faith: which Saint Paule proues to be a monſtrous follie, ſome in the cradle of Anabaptiſme, ſome at the breſt and ſweete teate of Poperie, all in the rolling and vnſetled cradle of our owne fantaſie. Alas, the carefull ſoules of manye thouſand poore nien that haue bene oppreſſed, crie out of our land and euerye corner thereof, as the bloud of Abel for vengeance againſt our land, and againſt our hypocriſie, & abuſing of our religion. What end can we imagine, what reward can we looke for, but the fearefull marke of Caine, and the heauie iudgement of the forſaken, hatefull & wandering Iewe? I feare greatly leaſt theſe thirtie and eight yeares of pleaſant peace, haue prouoked God more to anger againſt this land, then fiue hundred yeares before of warre and miſerie. O that Gods bleſsings ſhould bee ſo abuſed, that they ſhould ende

Manifeſt ſignes of Atheiſme.

Rom. 1.

with

with so heauie a curse. O that his mercye should leade vs to such vnmercifulnes, that we should forget the care of our owne saluation, and fal a murdering of our owne soules. O that wee should liue to see that daye, in which the sweet benefits & louing patience of the Lord should make vs the worse. Happy is the man that with this Iaylor finds occasion & his motions in these things to come vnto the Lord; and happie may that man be thought which resteth in the Lord, which shall not see the miserie of the future times, which sinne and Sathan without repentance wil pul downe vpon this Noble realme, &c.

Wee see farder, by the great care which this man had to know how to be saued, and the haste that hee made to obtaine his purpose, that hee gaue sure tokens of his obedience to his calling; which teacheth vs that the iudgements of God take not like effect in all men, For in some, that is, in the elect which are rightly touched by the spirite of God, it is true that the Prophet said: *Assone as they heare, they shall obey me.* But in others, this is true, *I called but they would not heare nor obey.* There be some which at the iudgements of God tremble for a time, but it is againe presently forgotten, as Pharao, the keepers of Christs Sepulcher, Caligula and many others. But in the godly they worke contrarie effects. It is true amongest most of

Psal. 18.44.

Exod. 7.3.
Mat. 28.5.

vs, that the more signes and tokens of Gods wrath we see, the harder our harts grow dayly: what may the ende of these things be? A blinde man may see. The Lord be merciful vnto vs, and giue vs grace with this Iaylor be more carefull of our saluation.

We learne also, that a great festred sore, needeth a sharpe and quicke Surgion. These proud Rabbies and great Doctors woulde not heare the voice of the Ministers of the Gospell speaking vnto them, neither could their voice driue them to any consideration of their estate. Therfore the Lord sent them the voice of a more terible preacher, which shooke both bodies and houses all at once, assaying by this meanes to bring their impenitent harts, to some shaking, feeling, and feare of conscience for their sinnes. But as that Earthquake shewed them, so our last Earthquake, and other tokens sithens, shew vs plainely now, the estate wherin we stand, which is, that we yet continue in our sinnes, That we despise the voice of the Gospel, & neede a more sharp preacher: it openeth our securitie, it threatneth Gods iustice in seueritie, it promiseth our punishment, & shews vs that it is very neere the last time of warning.

Which was felt about the yeare, 1580.

Happie (wee see) are they which come, when the Lord calleth them, for many bee called, but few are chosen, few come. What

callings

callings ſhould we looke for more then wee haue had? Wee haue had our daughter diſeaſed, our ſonne ſicke, our ſeruant like to die, wee haue ſeene fearefull ſignes ouer Ieruſalem, we haue heard of the gatherings, of the confederacies and conſpiracies, of many nations againſt vs, we haue found little faith in our friends, little loyaltie in our owne naturall children, great falſehoode in friendly face, great diuiſions, quarrels, and hartburnings amongſt our ſelues, many *Malcontent* dayly riſing, and a thouſand other ſuch callings, beſides the conſideration of the ſilly threede of our happie eſtate, depending vpon one, and in earthly reſpects but one onely, the vncertaintie of all things, when God ſhall viſite vs, the turmoyles and hurliburlies, that we may long before plainely ſee, if God of his mercy helpe not. Theſe thinges are conſidered of few, of many not accounted of, and feared of none. What will the ende of theſe things bee? Let all the inhabitants of England crie: *Lord ſaue our Noble Queene Elizabeth from treaſon at home, and from forraine enemies abroade. Lord forgiue her her ſinnes, and vs our wickednes, and graunt, if it be thy will, that ſhe may yet long and long time in peace, and in ſaftie preſerue this her Noble Realme of England.* Amen.

Laſtly, we learne the great mercies of our God. For he chideth before he ſtricke, hee

warneth before he destroyeth; he punisheth not, till he haue vsed all meanes to haue vs returne. Hee giueth sinners, both grace and space to repent, and to seeke which waye they may be saued, with this sinfull Iaylor.

The fift and last circumstance: The time when he fell to haue this care, what hee might doe to be saued.

He neuer fell to this consideration, till the Lord drew him vnto it by his spirit. For in the nature of mã, ther is no good thought motion or power to returne from euill, to consider and see our sinnes, or to lament and be sorrie for them, and at the word to seeke for remedy against them; but rather, a desire, will and affection still to remaine in them. Therefore Christ said, No *man can come vnto me, except my father draw him*. This man had his part of two motions. The one outward by the miracle, the other inward by the holy Ghost.

Iohn. 6.37. 44. & 3.27

Where first we see, that all our labour & trauaile is lost in preaching, and opening the Scripture outwardly to the eare, except the spirit also preach inwardly to the heart. For men are of themselues deafe and dull, till God doe open their harts, and giue them a new vnderstanding, as he gaue to Lidia, to this Iaylor and many other.

Application. Doctrine.

Againe we see, how naked, weake & miserable

ſerable we be of our ſelues: and that, if wee were not gouerned and nouriſhed by better power then our owne, how quickely & miſerably wee ſhould periſh. Therefore this conſideration may ſerue to conquer the ſpirit of pride in our freewill men, when they ſhall know that in their fleſh and humaine nature ther is no goodnes at all, & that they can performe nothing, that is good without him that ſaid. *Without me, ye can do nothing.* 1.Cor.4.7. Act.20.35.

What haſt thou (ſaith Paule) *which thou haſt not receiued?*

We learne, that faith is not in the power & nature of mā, to beleue or not to beleue whē it pleſeth him, but ỹ it is the free gift of God for Chriſts ſake, vnto thoſe that are his choſē. For if it were in the nature of man, then all men ſhuld beleue. But *All men haue not faith*, therefore, it is in vs a worke ſupernaturall, wrought by the ſpirite of God onely: The want of the preſence, and working of which ſpirit, in the harts of men, makes them, that they haue no deſire to heare the word, and when they doe heare it, they take no profit by it, for it is ſaide. *But the word which they heard, profited them not, becauſe it was not mixted with faith in them that heard it.* Where wee ſee a notable relation betweene fayth, & the word. The one can neuer be effectual without the other. They goe both together. Therefore as ſoone as there was a fayth Ep.1.18.19 1.Cor.12 ſ 9 11. Phil.1.29. 2.Theſ.3,2. Heb.4.20

kindle in the hart of this Iaylor, by the holy Ghoſt, he ſeekes preſently for the word, as the body for the ſoule. For as the body is a dead thing without the ſoule, ſo the word alſo hath no life, effect or motion without faith. Now wee ſee why many Gentlemen, Countriemen and others are yet either Atheiſts, ieſters in Religion, or deſpiſers of the word, becauſe as yet with this Iaylor they haue not receiued the gift of faith, &c.

Here we vnderſtand, that all ſhall not be ſaued, againſt the error of Origen: for without faith none can be ſaued: but none haue faith but they onely whome God the father gaue vnto his ſonne Chriſt. But hee ſaith, *I pray not for the world, but for them which thou haſt giuen me.* Therefore the elect which are ſeparated from the world, (that is the reprobate,) by the free election, and donation of God, and are garded by the continuall prayer of Chriſt, are they onely that ſhall bee ſaued. Of which number wee ſee now this Iaylor by his calling, and faith, to bee one. For Gods election oftentimes lyeth hid vnder a wicked life, till the time of their conuerſion come, which the Lord hath appointed.

Ioh. 17. 9.

All are not, wee ſee, drawne to Chriſt in one manner: for there bee many which profeſſe Religion, and talke much of Chriſt, whome God the father by his ſpirite neuer

drew, but either their bellie, hope of honor, vaine glorie &c. No maruaile though they belieue not rightly, and though they continue not long in a good courſe. *So* are many of our earneſt Ieſuites, Papiſts, and libertine profeſſors of the Goſpell of Chriſt.

Laſtly, when it is ſaide, that this Iaylor was drawne to this Religion & to this godly care, and in like manner all the elect, wee learne what vnwillingnes, what ſlackneſſe, & what negligence wee vſe in our comming to Chriſt, and that wee of our owne nature haue no liſt, affection, or good will to come, longer then God by his ſpirite, moueth vs and compelleth vs. Therefore if Chriſt ſhould looke for vs till wee ſhould come of our ſelues, wee ſhould ſurely neuer ſee him, nor haue any part in him. Let vs therefore deſire the Lord, that as he by his holy ſpirit drew this Iaylor from the miſerable thraldome of ignorance, error, and iniquitie, and planted a deſire in him to ſeeke the truth, and by the ſame gaue him both comfort & ſaluation: *So* in like manner that he will by the ſame ſpirite moue our hard hearts to lament our ſinne, open our blinde eyes to ſee our imperfection, and draw our proude ſtomakes to humble our affections, to the obedience of the word, and kindle in vs a loue to like, and ſeeke the ſame, that wee alſo in

our most extremities, may by Christ receiue light, helpe, and euerlasting comfort: which the Lord God graunt vnto vs, for his deare Sonne Iesus Christs sake, to whome with the holy Ghost, three persons and one eternall God, be al honor, power, praise, glorie and dominion both now and euer.

Let all praise and glorie be giuen to God alone.

FINIS.